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PATIENT  
QUINAULT INDIANS  
ALLEGED  
RECEIVED BAD TREATMENT

5/23/70 - Shorey, Seattle

P A T I E N T

Q U I N A U L T   I N D I A N S

A L L E G E

R E C E I V E D   B A D   T R E A T M E N T

\* \*

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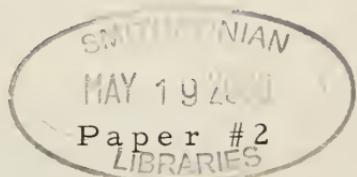
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## PREFACE

The material presented in this account of the Quinault was gathered during three visits of a month each in the spring of 1925-26 and 1926-27. The visits were made under the auspices of the Department of Anthropology of the University of Washington.

In 1855 the Quinault ceded a part of their territory to the United States government, retaining, however, that portion which constitutes the present Quinault Indian reservation. Shortly after this a considerable number of the surviving members of neighboring tribes moved, or were transferred, to the reservation and were allotted timber lands there on the same basis as those of Quinault blood. By about 1890 all the Quinault had moved to the modern village of Taholah (named for Cnief Taxo'la, the grandfather of Billy Mason), the site of the native village of Kwi'nail. This is now the only permanent village on the reservation and counts perhaps 400 residents, about half of whom are reckoned as Quinault.

The Quinault have been the subject of brief sketches or mentions by a number of authors (see B.A.E., Bull. 30), but except for the brief sketches in Curtis (*THE NORTH AMERICAN INDIAN*, vol. 9) and that by Willoughby there have been no systematic descriptions of the culture. I have made no attempt to give full item references to these earlier works, since the descriptions there are so meager or vague that I have felt it necessary to amplify in almost every case.

The tribal culture has so completely broken down that scarcely anything remains of it but its memory in the minds of some of the oldest members of the tribe. Accordingly, my account can lay no claim to completeness. But for most features I have secured about the totality of information which can be salvaged at this late date. Exceptions are the materials relating to music and basketry. Much more information on these could have been acquired had time and equipment permitted.

My chief informants were Bob Pope, Billy Mason, Johnson Wakinas, Alice Jackson, and Sammy Hoh. All were thoroughly reliable, reasonably intelligent, and, being above 60 years of age (Pope was over 90), were familiar with the old life. Pope's knowledge was all that could be desired but he spoke no English. He was Farrand's main informant. Harry Shale (who was Farrand's interpreter) and Fred Pope acted as interpreters. Of these, Pope, Wakinas, and Hoh have since died. Informants of less importance included July Cole, Harry Shale, and Mrs. Otto Strom. In certain sections of my account I have referred to informants by name or initials.

Some miscellaneous information on neighboring tribes, which was secured from aliens resident on the reservation, will be presented in a separate paper.\*

The sketches and diagrams illustrating various items of the culture are not all based upon actual specimens. Some are from descriptions, others from crude native representations, and others from photographs.

The phonetic scheme employed is the simpler system of the *PHONETIC TRANSCRIPTION OF THE INDIAN LANGUAGES* (Smithsonian Misc. Col., 66, no. 6, 1916, except that long vowels are without diacritical marks).

\*A nearly complete series of myths and legends was submitted as a part of my original manuscript, but unfortunately it has been found impossible to include it in the present publication. In part the myths duplicate Farrand's *TRADITIONS OF THE QUI NAULT INDIANS* (see Bibliography), but he failed to give verbatim renditions and omitted many tales, in particular the entire Xwoni Xwoni cycle.





Chief Tahola II



PATIENT QUINAULT INDIANS  
ALLEGED RECEIVED BAD TREATMENT

Willapa Harbor Pilot, Friday, December 26, 1913  
(Reprinted from the Aberdeen Herald)

Dispatches from Washington D. C. indicate the removal of Superintendent H. H. Johnson, of the Cushman Indian School, will be made permanent as the result of a hearing of the House of Representatives last week. Johnson went to the capital seeking reinstatement on the ground that his removal was based on flimsy charges for the purpose of effecting his removal to make room for a Democrat. This was supported by Congressman Johnson, who was inclined to take a similar view of the case. The charges against Johnson were not made public in detail until after he was to be removed.

Charges are Serious

Briefly, the charges made by the Indians against H. H. Johnson are of such nature that his immediate removal was ordered, follow:

1. Immorality: in this charge the death of an inmate of the Cushman school, is laid against the door of Mr. Johnson.
2. Refusing to allow the Quinault Indians their right to make their own land selections during the allotment, and refusing to allot acreage with any value to Indians, who the Indians charge, "did not have money enough to pay Mr. Johnson for the right."
3. Selling the trading rights on the reservations to traders, who refuse to purchase the salmon of the Indians, in this way cutting off their only source of revenue.
4. Allowing the Indians permission to "clear" cedar land only on condition that their timber,

shingle timber could be sold only to one Tacoma firm, friendly to Mr. Johnson.

5. Forcing the Indians to keep their nets out of the fishing grounds unless the Indians contributed a certain amount of work on the roads during fishing season.

6. Refusing to investigate charges and complaints made by the Indians.

7. Leasing the oil lands of the Indians without notifying the Indians that he was leasing their lands.

8. Charges of fraud in obtaining the signatures of the Indians to oil land leases.

9. Constructing a new school house at Queets by telling the Indians that the government would pay them \$3 a day for their work, when there was at that time no appropriation set aside for that purpose.

10. Making no effort to help better the conditions of the tribe living on the reservation and as a result forcing the younger men and more educated generation off the tribal grounds of their forefathers.

11. Refusing aid or assistance to the Indians in time of sickness and need.

12. Refusing financial accounting to those Indians who had placed trust funds in his keeping.

#### INDIANS TREATED SHAMEFULLY

Captain Charles Mason, Chief Tahola II of the Quinault Indians, made the following plea before the congressional committee sent here a few months ago to investigate Indian agencies, and shows a shameful condition of affairs that permits

want, suffering, and hardship among the wards of the nation, whose possessions in land and timber, if wisely administered, would make them all independent and comfortable. Its reading is sufficient to bring a blush of shame to the cheek of an American citizen:

#### STATEMENT OF CHIEF TAHOLA II

"I am over 90 years old. My father made the treaty with Governor Stevens about 70 years ago. He was 'Tahola'. I was with him when he made the treaty.

"The people of Washington have not treated my people right. Governor Stevens told us they would give us blankets; that we would get cared for; that we would get roads built; that we would get a doctor, yet we still have to get along the beach and wait for the tide to go out before we can get a doctor when we want one. Then the doctor is 40 miles away when we do want one, and we must pay a lot of money when we do get one, and that is not right. I am now in very poor health.

"I have got land, and I cannot get money. I have to rub my eyes all the time. They hurt me. There is something growing over them both and I cannot see at all pretty soon--beside they hurt me more all the time. I have told Mr. Johnson (H.H. Johnson--recently dismissed) lots of times about this, but he don't do anything. He don't care. Will you please tell these people, and get my eyes well? I wish my eyes did not hurt me so. Tell them to take care of us.

"I have lots of land. There is plenty there for me. I do not drink whiskey. I have not long to stay. Tell them to help my people. They are no trouble to the government. They are no trouble to anyone. All our young fellows are away to work for the outside white people and make no trouble

there. That is all."

## ADMINISTRATION IS ATTROCIOUS

James DeK. Brown, who visited the reservation with government agents, tells the story of the wrongs to those Indians, as well as a policy that tends to retard the development of the western part of Chehalis county, in the Tacoma Tribune. of last Sunday, which follows in part:

"The administration of the reservation has been atrocious. For instance, the Indians live by their fishing. They sell their fish. It is the only thing they can sell lawfully. But under the late administration this fish can only be sold to a licensed trader.

"This licensed trader was given the store at the village and the right to buy all of their fish."

"The traders increased their prices 30 per cent above those at Moclips, refused to buy the fish at market price, the Indians declare, in fact, giving only a few cents where the same men at Aberdeen and on the outside were paying five and six times as much, and in this way, by allowing the Indians a loose rein on credit at the store, and failing to provide money by taking their fish, soon had the entire village bankrupt. The same traders are keeping it so. But after squeezing the last pound out of the village, the credit was shut down, so that the Indians are forced to practically give their fish to the traders in order to live even in poverty. This is the Indian's complaint.

Another complaint is in the land of allotments. The Indians declare they are not allowed to make their own selections, but were forced to take worthless land, the valuable land being held back for settlement by the whites when all of the land is allotted.

The Quinaults have suffered from both the state and the federal government. Improvements have been denied. Every effort on the part of themselves to better their condition has been promptly squelched.

Is it then any wonder that in their tribal councils men, who have educated themselves in the logging camps and mills, will stand up and say, as I heard one in a most impassioned address:

"We are only "POOR LO, THE INDIAN". What does the government care for us? The government is afraid we will earn something, that we will grow up, and our children will be educated, and we will know as much as the white man. They are afraid of us. We are honest, and they don't want honest people to increase.

"The government is not our friend. It does not want us to be like white people. We are not children, but the government would make us like that. They want us all to die.

"They don't want our people, to whom all the land, timber, fish and oil here belongs."

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Famous Speech of Chief Seattle                    Paper #1  
Patient Quinault Indians Allege Received  
Bad Treatment (Chief Tahola II)            Paper #2

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